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original sin" (p. 147). The persuasiveness of the book is enhanced by such inaccuracies as "The American sociologist [*sic*] F. L. Allan" (p. 32); the aforementioned *Newsport,* which does for *Newburyport* (p. 35); "M. Mead, the anthropologist from Chicago" (p. 113); the promiscuous *MacKinney, Kinney,* and *McKinney* (p. 140); the translation of "the real dope on sex" as "the 'real' sex drug" (p. 155); *Steffens'* loss of an *f* (p. 165) and *Farrell's* loss of an *l* (p. 166); *Yokapatawphe,* instead of *Yoknapatawpha,* which is a *Grafschaft* [*sic*], that is, a county (p. 167)—to mention what I hope are the majority.

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ERVING GOFFMAN. *Asylums: Essays on the Social Situation of Mental Patients and Other Inmates.* Pp. xiv, 386. Chicago: Aldine, 1962. $6.75.

The four essays in this volume are interrelated, yet each could stand alone. Their theme is the social situations common to total institutions—institutions which provide for the essential needs of the individuals entrusted by society to their maintenance and control. Total institutions include mental hospitals, monasteries and convents, jails, orphanages, military establishments, slave quarters, and seraglios. Each total institution develops a specialized subculture with an articulated set of statuses and roles. While each is different from the others, all are characterized by similar social conditions.

Goffman delineates the common features of total institutions in the first essay. He compares concentration camps, armies, jails, and mental hospitals one with another. He presents a well-documented case to support his contention that total institutions are not too dissimilar. This is especially so from the viewpoint of the man or woman who is being socialized to the special subculture of the institution which accords him the status of inmate.

The second essay, "The Moral Career of the Mental Patient," is an analysis of the self in society, and in the mental hospital. Goffman's approach enables him to move consistently between the self as an intimate, subjective, personal thing and the self as a public, objective thing defined by law and the working rules of a mental hospital. The socialization of the mental patient, from prepatient behavior to hospitalized redefinitions of the self, is traced with clarity and conviction.

The third essay, "The Underlife of a Public Institution: A Study of Ways of Making Out in a Mental Hospital," is based primarily upon Goffman's experiences as an observer for a year in a large, federally supported mental hospital. Relevant points are documented by numerous citations in the literature. The account of how patients adjust to the programmed world that surrounds them twenty-four hours a day is realistic. Anyone who has had experience in and around mental hospitals will recognize the insight and perception Goffman has captured in these pages.

The final essay, "The Medical Model and Mental Hospitalization: Some Notes on the Vicissitudes of the Tinkering Trades," carries the analytical scheme to a conclusion. Goffman argues that a social scientist should be allowed to use the same models for his studies as the members of society use as their frames of reference. He develops the theme that society has developed two models for the repair of cultural artifacts and human bodies: the workshop model and the professional-expert model. He makes a plausible case for his position that the hospital and the psychiatrist's office may well be viewed as special instances of the workshop model. The salient point is made that mental hospitals are custodial institutions. If a psychiatrist practices his profession in them, he is caught in a role conflict. The delicate irony of Goffman's conclusions may be resented by psychiatrists.

The book is recommended reading for social scientists interested in socialization in total institutions.

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